THE CONTRIBUTOR.

The Glory of God is Intelligence.

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MEXICO AND THE MEXICANS.

III.

WHILE the train pauses and our two Farley engines are replenished with wood, heedless of the many toned voices of *pulque, tortie* and fruit venders, we gaze with delight at the vineclad, gorge rent heights of the mountains before us. How beautiful the shifting lights play on leaf and limb, while changing shadows overhang deep ravines, spanned midway by bridges appearing like webs woven from the woof of the industrious spider! Describing a sweeping curve, we see, perhaps three thousand feet above, what seems like a miniature toy-train; we watch it noiselessly descending from the mists resting on the brow of barren peaks beyond; we note the crescent form assumed as it seems to pause on a slender bridge; then it straightens out and rushes into a deep cut or hides in the gloom of a tunnel; emerging thence, it swings around the verge of a sharply defined ridge; passing which, it moves away from us, and then, with a bold sweep, crossing another deep gorge, it comes toward us again. Thus, while watching the descending train, which assumes greater proportions every moment it approaches, we hear in the Spanish tongue, "All aboard!" and our train moves up the valley, making a full curve to the right, thus commencing sooner the ascent of the heavy grade before us. Here we meet cavalcades of weary looking donkeys staggering under ponderous loads of wood, carried from away up in the mountains, and we wonder how many of these donkey loads our two powerful locomotives would consume in climbing the four thousand feet just ahead of us.

A mile further on, at the base of the mountain, we met the train which we had been watching. It contained many passengers and two or three cars of soldiers, about half of whom were transferred to our train as a guard of safety! On inquiry, we learned that trains in Mexico were sometimes robbed, as well as in our own country; hence, as on the Union Pacific Railroad, the necessity of government protection. We heard, notwithstanding this precaution on the part of the Mexican Government to protect the property of the railroad company and that of the traveling public, that a train out from the City of Mexico had, not long since, been relieved of considerable money—a hundred thousand dollars or more, under the following peculiar circumstances: Express trains bound for Vera Cruz leave the city in the evening, always, of course, accompanied by a military guard. In the instance referred to, about midnight the train stopped at one of the stations. In due time, under orders, it pulled out, and after running several miles was again stopped, where, according to the expression used in the United States, it was "gone through" by gentlemanly "road agents," who, on this occasion, seemed to be traveling with the train—for an object. How about the guards? Like the Irishman's flea, "they were not there," having been left, cars and all, by the drawing of a coupling pin, at the last station. Parties losing money were weak enough to think, it was said, that

the government knew of more ways than one to protect property—as well as to raise funds.

We soon forgot all about this yarn, true or false. Our young friends, A. Gwyn Foster, nephew of the American Minister to Mexico, and Amos W. Butler, Ornithologist, from Brookville, Indiana, were riding on the pilot of the engine, taking in the scenery; while Elders James Z. Stewart, Meliton G. Trejo and the writer were doing their part noting the loveliness of the valley below, with its farms mapped out and appearing like the squares of a chess board. As we rise higher and higher, we see Orizaba, grand, silent, white robed and beautiful, still towering thousands of feet above; like the eye of the Almighty, it seems ever looking down upon us. From this point, later, we gazed into what appeared a fathomless deep of rolling clouds, filling the valley beneath. With wonder and admiration we watched them gather up into billowy heaps, and then expand with spraying edges like the lace of a bridal veil; beyond, rose the dark outline of rugged, uneven mountains; beneath, we knew, were quiet hamlets, cultivated fields, and blossoming trees. We now cross frail bridges, pass through long tunnels, and skirt steep banks. Pulling around a sharp curve, to the left, we gaze thousands of feet down into a wonderfully grand cañon, the waters of which foam as they rush over falls and dash against the huge rocks.

"Boca del Monte!" We have reached the gradual ascent leading to the table-lands. Here we note quaint wagons, the wheels of which are blocks sawn from the ends of round logs, with holes in the centre to admit the rude wooden axles. To these, oxen, with yokes lashed to their horns, are hitched, and driven by means of a pointed goad, in the hands of a cotton-clad, sandal-footed Mexican; all reminding us of scenes witnessed in California in early boyhood.

Forward once more, and we shortly reach Esperanza, nine thousand six hundred feet above sea level. Here, hungry beyond measure, we breakfast upon food, strange, if not new. There are some things nobody can find out; and among them are, of what some of the Mexican dishes are compounded. In this, perhaps, we find the application of "where ignorance is bliss, 'tis folly to be wise." Up to the time of our arrival at Esperanza, we had always believed that "Bonnie Scotland" had the patent right to the use of "garlics." We find Mexico to be her rival; while the Mexicans (Indians) inherit the love of their fathers for leeks and onions. Just think of feeding, as our English neighbors would say, a "famished" man on garlic, red pepper, leeks and onions, seasoned with a little meat and potatoes!

Forward once more. What a change! We rush down a sloping sand plain at a break-neck speed. These Mexicans have taken lessons in domestic economy, and thereby arrived at the conclusion that it is cheaper to run trains fast down hill, without steam, than to undertake to keep uniform speed up hill with it. The dust and sand now fill the cars to suffocation. How dreary, barren and forbidding the country appears; what a contrast between it and that through which we passed a few miles back! The sudden change makes us almost low spirited. Our poetic feelings are fast being buried in the choking sands of a desert, which is only occasionally relieved by sickly looking corn stalks, and puny, unbound barley ricks. Canals and water ditches lead in almost every direction, but where is the water? Judging by appearances, we should think the sandy plateau had received no rain for a dozen years or more. Thus we continued for four or five hours, running down grade at the rate of about fifty miles an hour, up, perhaps ten. Long stops are made at every little uninviting station. We wondered why so many and lengthy pauses were made, and finally reached the conclusion that the main object in view, was to give the train hands an opportunity for lighting cigarettes, and, after their fashion, to enjoy a comfortable smoke. The writer has seen, in Utah, boys leave a team stalled in the mud while they waded out of the mire

in order to find a good, comfortable place in which to make a cigarette and enjoy a square smoke; but never saw, until reaching Mexico, what appeared to be the detaining of an express train for a similar purpose.

As we approached nearer to the Valley of Mexico, we noticed a slight improvement in the general appearance of the country. Long, low ricks of loose barley indicated that there were products other than the *mague* plant, which would grow even on sandy plains. Ahead, and to the left, we for the first time see Popocatapetl, and Iztaccihuatl (white woman), as they seem to rise from the Valley of Puebla, and tower majestically above the surrounding mountains. Reaching a station more pretentious than many others passed, we were astonished to see what appeared to be dressed hogs, piled by the cord on the long platform. Here, we thought, Chicago finds a rival in the pig business. We got off the train, and, on approaching the great heap, imagine our surprise at observing a broad shouldered Mexican pick up one of the dressed hogs, and, uncorking a leg, politely ask us to receive therefrom a drink of *pulque!* We respectfully declined, but my Mexican friend, thinking, perhaps, that we were somewhat fastidious, seemed determined in some way to please us, and, believing that our objection was not to the drink, but to the mode—the hind leg of a pig's skin—through which to obtain it, picked up from the ground an empty skin, and bunching it up, so as to form a kind of a pocket, offered a quart or more in that style. We managed, through the kind interpretation of Elder Stewart, to let him know how deeply we appreciated his kind hospitality, and, at the same time, that we never did like *pulque*, whether offered from the inside or outside of a pig's skin.

The shades of night gather around us, as we pause at a little station opposite the pyramids of Teotihuacan, standing proudly, notwithstanding the decay of ages, in the midst of what was once the proud Toltec "City of the Gods," about which we hope to write later; and regarding which the eminent *dèserè* Charnay, now exploring in Mexico, makes the statement that it once exceeded twenty-seven miles in circumference. Beyond, we see the faint light playing on the placid bosom of Lake Tezcuco; between which and the cone-like mountains behind, is the rebuilt city, where once stood the magnificent capital of the Montezumas.

Reaching the City of Mexico at 8:30 p. m., we at once proceeded to the Hotel Itirbide, where, obtaining refreshments, we retired to the privacy of our room, and humbly supplicated the Lord to bless the honest and good of the land; to remember in tender mercy the remnants of Joseph, and dispel, by the rays of divine truth, the darkness resting upon the hearts of His Lamanitish children. To them may the Son of righteousness arise with healing in His wings, so that our message of "peace on earth and good will to men" may banish their sorrow, open their eyes, unstop their ears, and plant in their hearts the joy that cometh through the love of God.

Moses Thatcher.

COAL.

THE rocks and soil of which the exterior of the earth is composed, are arranged in layers, one above the other, as may be seen in any of our cañons, where these layers have been tilted up and worn away by the action of water. It seems, then, that one layer after another has been added, until now they have attained a very great thickness. The history of their formation, the forms of animal and vegetable life found in them, is given by geologists, and divided into periods corresponding to a number of these layers taken together. There was an age in the past history of our world in which seam after seam of coal was

deposited, and then covered up by layers of gravel, clay, etc. This is called the carboniferous age, and during this time about nine-tenths of all the coal known to be in existence was formed.

The geologist cannot always tell where coal can be found, but he can tell where it cannot be found. Many whose knowledge of geology is only practical, have been led from a few surface indications to expend large sums of money in digging for coal in strata that were formed long before coal came into existence. This has been very frequently illustrated in Great Britain, the State of New York, and other places.

The coal beds are of great thickness in some places, as in Nova Scotia, where they are thirteen thousand feet thick, in South Wales, twelve thousand, in Pennsylvania, four thousand. We do not mean by this that the coal itself is so thick, but the distance from the lowest layer to the topmost in which coal is found.

The coal is found in seams, sometimes only the fraction of an inch in thickness, while at other times it is several feet. Between these seams are found beds of gravel, clay, sand, etc., in no regular order, but always in great thickness as compared with the coal itself. The ratio is about fifty to one; thus, the Nova Scotia coal fields, thirteen thousand feet thick, would contain only about two hundred and fifty feet of coal, and a great portion of this would not be workable, because the seams are altogether too thin, as none are worked unless at least three feet in thickness.

As coal is found in layers like any other portion of the earth's crust, it is subject to the same forces as the crust itself, and hence we find the layers tilted up in many places and exposed to view, and bent and folded in various ways. The number of seams varies in different places. In Nova Scotia there are about seventy, in England about one hundred, while in some parts of Europe the number is one hundred and seventeen.

In the United States are located some of the most extensive coal fields in the world. The most important now are those in Pennsylvania, which extend also through Virginia, a considerable distance south. Another is located in Michigan, but this is rather small compared with the others. A very extensive coal region underlies the southern parts of Indiana and Illinois, and the northern part of Kentucky. What is supposed to be a continuation of the same field, but separated from it by the Mississippi wearing it away between, is the coal region extending from Iowa through Missouri and Texas. The whole area in the United States, of coal lands belonging to the carboniferous age, amounts to about one hundred and twenty thousand square miles, and in addition there are other fields belonging to a later age, as those in Utah and Wyoming. These would swell the area to one hundred and fifty thousand square miles.

The most important question on the subject is to know how coal originated. Of one thing we can be sure, and that is that it is of vegetable origin. Various proofs may be brought forward to sustain this position. When we examine the beds of clay, sand, etc., just below a seam of coal, we here find the remains of roots and stumps, in some cases petrified, in others turned to coal, or partly so. In the layers above are found the prints of leaves, fruits and flowers, so distinctly marked that in many coal mines, especially those of Nova Scotia, the ceilings seem to be frescoed rather by the hand of art than of nature. If thin sections be made and properly prepared of any kind of coal, from the softest to the hardest and most structureless, and placed under the microscope, the little cells and grain of the wood can be readily distinguished. Vegetable matter has been found in various stages of progress, from a brownish wood in the first stages of transformation, to the most perfect varieties of coal. Another proof is that peat, a substance taken from bogs and marshes, and known to be of vegetable origin, has been subjected to immense pressure for quite a length of time, when it assumes the appearance and qualities of ordinary coal.

All vegetable matter, when burned,

leaves behind an ash, which is the mineral matter taken up by the plant through the roots. But in addition to this ash, which must exist if coal is of vegetable origin, there are still many other impurities in the shape of clay, etc., and the proportion of these impurities will have a great deal to do with the quality of the coal. When the per cent. of ash is about two or three, the coal is of the best quality, but when the per cent. is from ten to twenty it is poor, and from thirty to forty, it is too poor to be used; but when the per cent. is still greater, it loses the character of coal altogether, becoming only a black or dark shale or clayrock. If coal is roasted, as in gas works, it will be separated into two parts, a hard, solid substance left behind, which we call coke, and a volatile part in the shape of tar, gas, etc., which will pass over, and may be condensed or caught in proper receivers. When certain kinds of soft coal are used, the amount of volatile matter is very great; these are called bituminous, but when the proportion of volatile is small, the variety of coal is anthracite, which is very hard, and burns with little or no flame and smoke, but makes a very hot fire; hence it is much used in melting iron and other metals. Graphite, which is used in making lead pencils, may also be considered as another form of coal, although it is not used as fuel. In this form the volatile matter has entirely disappeared.

Vegetable matter may be decomposed in the air, when a change takes place very much like that produced by burning, only it goes on more slowly, but finally leaves nothing but the ash, just as though it had been consumed by a flame. Here the oxygen of the air unites with the carbon, and forms a gas which diffuses itself throughout the atmosphere. But when the vegetable matter is not in contact with the air, as when it is buried under the earth, or under water, a different change takes place. In this case, only a very small portion of the carbon or charcoal of the wood can find oxygen to unite with, and the great bulk of it must remain, while the other constituents of the wood unite with each other, forming gases which slowly pass off, leaving little else than the carbon and the ash behind.

The plants from which the great beds of coal were formed, were not the same as plants found now upon the surface of the earth. They were very peculiar ferns, quite different from anything we are acquainted with now. The cone bearing plants like our pines, firs and cedars, were then very numerous, but they do not seem to have formed but a very small part of the coal, as they grew upon the mountains and hill sides, and were washed down into the marshes when coal was forming from the decomposition of large quantities of vegetable matter that grew in great abundance in the marshes themselves. Ferns that reach in this latitude the height of two or three feet, were then large trees fifty feet high, or more. Plants very much like the common scouring rush that we see growing along our streams, reached the height of seventy or eighty feet, and besides these, many others of great size and strange form.

The plants that formed our coal beds grew where they are now found, except the few pines and firs mentioned above. The evidence that we have of this fact, is in the roots found in the clay below the coal seam, and the impressions of leaves, fruits, twigs, etc., in the layers above. Seams of coal are now forming, as has been determined by actual observation, at the mouths of rivers, but these are not of very great thickness, as the vegetation is not luxuriant enough. As the leaves and trunks of the trees fall into the shallow waters at the mouth of the river, they are thus protected from the action of the air, and a slow change takes place, by which the coal and ash remain behind, while the other portions of the vegetable fabric pass off as gases, as explained above. In the course of a few years, an inundation takes place, the vegetable matter is buried beneath a layer of sediment brought down by the river, and is thus packed away. But it may take thousands of years before the change to coal is complete.

Before the continents were formed as they exist now, immense marshes are

supposed to have been in existence at the mouths of great rivers, and in these marshes flourished the luxuriant vegetation of the carboniferous age, and thus were formed the immense coal fields of that age. The coal of Utah and other western territories was formed in a later age, when the conditions, though less favorable than before, still permitted the formation of a very good quality of coal.

As explained in a previous article, we know that the carbon or charcoal in plants is obtained through the leaves, from a poisonous gas in the atmosphere called carbonic acid gas, which exists in the ratio of one cubic foot to twenty-five hundred. We can form some conception of the immense amount of carbonic acid in the air in those times, when we call to mind the fact that all the coal now stored away in the earth, was once combined with oxygen, forming carbonic acid, and existed as a part of the atmosphere. Thus we see that not only was a vast quantity of fuel stored away in the earth at that distant age, for the use of man, but the atmosphere was purified for him also. *Quebec.*

LEAVES FROM THE TREE OF LIFE.

THIRD LEAF.

THE repentant, baptized believer arises from the tomb of water cleansed from sin and washed pure of iniquity. He is spiritually resurrected. His old life is gone. He is born again. This is a type of the bodily resurrection to come. He is now prepared to receive the Holy Ghost, which "dwelleth not in unclean tabernacles." This is an endowment from on high. It is the Comforter which fills the absent place of the personal Christ. It is a manifestor of truth. It bears witness of the Father and the Son. It is the light of eternity. It reveals things present and past, and unfolds events that are to come. It is the true scripture-maker. By it the prophets wrote the word of the Lord. It proceeds from the presence of God. It is the communicating element between man and his Maker. It is the source from which flow the spiritual gifts of the Gospel. Without it, no one can say from knowledge that Jesus is the Lord. Without it, the things pertaining to immortal spheres cannot be comprehended by mortals. Without it, no one can see the way which leads to eternal life. Without it, none can enter the kingdom of God.

There is a set mode by which this great gift is conferred upon mankind. God's house is a house of order. His laws are set in the spiritual as in the physical universe, and there is no confusion in any of His works. The ways of men are not His ways, and He does not bend them to suit men's diversified notions. To obtain the gift of the Holy Ghost, the necessary conditions must be complied with. These we have already explained. The method by which it is conferred is, the laying on of hands by men who have themselves received it and have been called of God and ordained to administer it. True faith, genuine repentance, correct baptism, properly administered, are as surely to be followed by the outpouring of the Holy Ghost, through the laying on of hands, authoritatively administered, as the harvest is to come from seed sown in good soil and ripened by the rains and sunshine of heaven, or as the results of a chemical experiment are to be achieved when the needful elements are correctly compounded.

The effects of this gift upon the recipient are not generally of a startling character. They are not necessarily physical. The chief office of the Holy Ghost is to enlighten the internal man or woman. It administers to the spirit. It brings peace, comfort and joy to the soul. It gives assurance of divine acceptance; and it establishes inward strength to resist sin and evil and lay hold upon all that is good. But it does not convulse the system. It produces no contortions of the countenance. It will not throw people

to the earth as if they were dead. Neither will it cause them to yell, shout, jump around in paroxysms or act in an unseemly manner. Its internal fruits are faith, knowledge, wisdom, joy, peace, patience, temperance, long suffering, brotherly kindness and charity. Its external gifts are manifested in prophecies, visions, discernments, healings, miracles, power over evil spirits, speaking in various tongues, interpretation of tongues, etc.

These several gifts are distributed according to the will of God among the various recipients of the Holy Ghost.. One person may receive several of them. Some may not obtain any of those gifts which are manifested outwardly. Neither are the latter always the most to be desired. "Prophecy" is better than "tongues" as a gift, though the latter is more showy, and wisdom and faith are better than either. Divine knowledge with divine wisdom in its use is a gift of priceless worth, bringing joy beyond expression to its possessor, and conferring untold blessings upon others.

These various gifts of the Spirit are obtainable through the prayer of faith. "Ask and ye shall receive," is the promise to the Saints. And they are called Saints who have obeyed the laws and ordinances we have explained, and received the gift of the Holy Ghost. But their desires must be pure in order to obtain the blessings for which they ask. These are not given as signs to be consumed on any one's lust. Neither are they bestowed as wonders to create astonishment or feed the love of the marvelous. They are designed for the comfort and confirmation of the faith of the true and obedient believer, and as tokens of the love of an indulgent Father, and must be used in wisdom, or they will be withdrawn and work injury instead of benefit.

The ceremony of the bestowal of the Holy Ghost is called confirmation. As baptism is the birth of water, so confirmation is the birth or baptism of the Spirit. Both are necessary to entrance into the kingdom of God, whether that is viewed in the light of the Church on earth or the glorious dominion of the Father in heaven. Only they who are led by this Spirit are truly the "sons of God." As it is bestowed through obedience, so it may be withdrawn through disobedience. The condition of those who lose this gift after having enjoyed it is truly lamentable. The light that was within them becomes darkness, and their last state is worse than their first. Their spiritual tastes become dead or vitiated, light seems to them darkness, and that which was once their greatest delight becomes the object of their deepest aversion. They then become a prey to influences of evil; hatred and malice spring up in their hearts towards the children of light; and the culmination of their career, if persisted in and reclamation does not come, is the shedding of innocent blood, for which there is no forgiveness.

The possessor of the Holy Ghost is infinitely rich; those who receive it and lose it are of all men the poorest. But there are various degrees of its possession. Many who obtain it walk but measurably in its light. But there are a few who live by its whisperings, and approach by its mediumship into close communion with heavenly beings of the highest order. To them its light grows brighter every day. For them are joys, anticipations and glorious hopes that thrill no other bosoms, sweet experiences that earthly pleasures cannot bring, and a spiritual growth towards the stature of Christ Jesus that eternity only will fully unfold to general view. *C. W. Penrose.*

Be grateful for small benefits; it shows that you esteem men's minds, not their trash.

Men are never so ridiculous from the qualities which really belong to them, as from those they pretend to have.—*Rochefoucault.*

A goat browsing on a greensward approached a pig-pen and said to its occupant: "Why do you stay in that horrid place when there's such a lovely spot as this handy?" "The pen is mightier than the sward," grunted the pig.

TRAVELS IN ITALY.

III.

THE CITY OF THE SEA.

At the time of the great invasion of the Italian peninsula, by the tribes of northern barbarians, the inhabitants of the northeastern provinces were obliged to vacate their towns and villages, and yield to the pressure and violence of the hordes of conquering savages. In their extremity they took refuge on the islands of the Lagune, which were soon connected by bridges, and became the foundation of Venice. As early as the seventh century, the inhabitants formed a constitutional government, and elected their first *Doge* or duke, and opened up commerce with the Levant. During the succeeding generations the power and glory of Venice continued to grow and increase, until the close of the fifteenth century, when they reached their culminating point. At this period the city numbered two hundred thousand inhabitants, and was universally respected and admired. Its annual exports amounted to ten million ducats. Its three hundred sea going vessels, and three thousand smaller craft sustained the Venetian supremacy of the Adriatic and Mediterranean.

At the beginning of the sixteenth century, Portugal became the rival of Venice, in the commerce of the east, and from this time the Republic began to decline, until at the close of the last century it had lost its prestige and ceased to occupy a prominent place in the history of Europe. The last Doge was Lodovico Manini, whose term expired in 1797, since which time Austria has had the control of the province, except for a short time from 1805 to 1814 under Napoleon, and when a revolution broke out in 1848, with an attempt to restore the ancient republican government. This, however, lasted but little over a year, during which time the city was torn with internal dissensions, and was finally obliged to capitulate to the besieging Austrians, who regained possession and held it until 1866, when Venetia became one of the united provinces constituting the kingdom of Italy. At the beginning of the present century, the population was less than a hundred thousand, but during the last fifty years it has increased until now it numbers about one hundred and thirty thousand inhabitants. One-fourth of these are paupers.

Venice, "the city of the sea," as it is called, is in many respects the most remarkable city of the world. Its location upon flat mud islands, which are formed by not less than a hundred and fifty dividing canals, crossed by nearly four hundred bridges, is one to excite the interest and curiosity of all people who are accustomed to live upon the land. The houses of Venice rise from the water, and are supported by innumerable piles, driven twenty feet in the mud below the low water mark; being protected from the atmosphere, these never decay, and the city is as permanently located as any on land. The glorious days of the past witnessed the erection upon this kind of foundation, of churches and palaces such as the world has rarely seen. The canals separate extensive blocks of marble edifices, which for solidity and elegance have no equal. They appear, as one glides along upon the smooth surface of the water in the swift moving *gondola*, to be a succession of palaces, each rivaling the others in architectural beauty and the richness of their monumental decorations. Though the principal thoroughfares are canals and are traversed by boats, *gondolas*, there are many paved streets and projecting sidewalks in Venice, by which one can walk over the greater portion of the town. These interminable, narrow and often filthy lanes they call streets, are calculated to bewilder and lose the unwary pedestrian. They are so much alike and have such awkward turns to avoid the canals, and cross so many of the latter by stone bridges, which are also precisely alike, that it is seldom one who attempts, without a guide, to see Venice afoot, escapes the sad consciousness of being lost in the hardest place in which to find one's self in the world.

On arriving in the city, the edge of

which is reached by the train running over a trellis bridge a mile and half long, we were conducted by a polite official to a *gondola* in waiting to convey us to the hotel. There we were soon placed under the charge of the amiable guide, Dario Carabba, who, for five francs a day, shows strangers all the sights; for an additional five francs a *gondola*, seating from one to four persons, may be procured. Before commencing our sightseeing, it may be well to describe these singular conveyances. They are long, narrow boats, in the centre of which is a low canopy or cabin, containing the passengers' seats of black leather cushions. The prow of the boat is protected by a heavy indented iron guard, resembling a halberd, which is higher than the top of the cabin, thus preventing any accident to the latter, in going under the bridges. The *gondolas* are painted black in conformity to a law passed in the fifteenth century, and in remembrance of the plague. The *gondolier* stands at the back end of the boat, and with a long oar propels and guides the craft with such dexterity that he makes the speed of an ordinary carriage, and turns corners and passes other boats so safely and easily that his skillful maneuvers are a constant source of wonderment and surprise. A collision seldom occurs and an accident of any kind is as rare as in other cities; while runaways are not known. There is no kind of travel more delightful than the smooth sailing down the streets of Venice in a *gondola*, while the *gondolier* sings out,in a ringing voice,at every turn, his musical warning: *già è* (boat ahead)!

Imagine such a ride on a moonlight night, when the lights from the houses and on the bridges, as well as on the boats, are reflected in the watery streets, which present as much animation and life as we are accustomed to witness in the great cities elsewhere. At Carnival time no other city in Italy, except Rome, presents so busy and animated a spectacle as Venice. The canals are crowded with the hurrying boats; the city is illuminated until the squares and piazzetas are light as day, while thousands of holiday attired people flock to the great Piazza San Marco, which is converted into a grand open air ball-room where music and dancing go on night after night, as long as the festive season lasts.

The Piazza is the central point of interest in Venice. It is an open square of about three acres area, paved with large blocks of trachyte and marble, and is surrounded on three sides by imposing marble palaces, once the residences of the procurators, the highest officials of the Republic. At the east end is situated the wonderful church of St. Mark, at one time considered the handsomest and richest in the world, and even now second only to the Mosque of St. Sophia at Constantinople. The ground floors of the palaces around the Piazza consist of arcades occupied by fine cafès and shops; above are beautiful apartments, lavishly furnished for the use of the king. The people assemble in the cafès every evening and promenade the Piazza, while the band plays and the pigeons seek their nooks under the eaves and about the spires of the surrounding buildings. The pigeons of Venice are one of the chief attractions. A large flock of these beautiful birds resort to the Piazza every day at two o'clock, to be fed at the expense of the city. "According to tradition, Admiral Dandolo, while besieging Candia, at the beginning of the thirteenth century, received intelligence from the island by means of carrier pigeons, which greatly facilitated its conquest. He then dispatched the birds to Venice with the news of his success, and since that period their descendants have been carefully tended and highly revered by the citizens."

Near one end of the Piazza is situated the Campanile, a square tower over three hundred feet high. It is ascended by an inclined plane, which makes about forty turns. From the top a magnificent view of the city, the distant Alps, and the Adriatic, is obtained. The scene at sunset is most charming. When Napoleon took the city, in 1797, it is said he rode his horse up the plane inside to the summit, and was greatly delighted with the prospect that met his gaze on reaching there.

The church of St. Mark, the tutelary saint of Venice, whose remains are said to have been brought by the Venetians from Alexandria, in the ninth century, was founded 976 A.D., and completed a hundred years later. It was decorated with the most lavish and Oriental magnificence during subsequent generations. The form of the church is that of a Greek cross, covered with an immense Byzantine dome in the centre, and one at the extremity of each arm. Externally and internally this beautiful building is adorned with five hundred marble columns, the capitals of which represent a great variety of styles. The most remarkable of these are eight immense alabaster monoliths in the vestibule; the others are of white, black, and red marble and purple porphyry. The capitals of some of these columns are said to have come from the Temple of Solomon, at Jerusalem, but the tradition is questionable; others are claimed to have once adorned the queen of Sheba's palace.

The mosaics about St. Mark's cover an area of over forty-five thousand square feet, and were executed mostly in the thirteenth and sixteenth centuries, though some are said to date from the tenth. The ceiling, which is adorned with mosaics, represents scenes from the Bible: the Creation, the Fall, Noah and the Ark, building the Tower of Babel, history of Abraham, Joseph's dreams, Joseph sold by his brethren, Jacob's lament, Joseph in Egppt, history of Moses, wherein he is represented as an infant, as slaying the Egyptian, leading Israel, and as a ministering angel. Also the exploits of David, the splendor of Solomon and the life of Christ are faithfully shown. The floor is also of mosaic. The interior is elaborately decorated with gilding, bronze, Oriental marbles, numerous statues of saints, and carvings of the most elegant designs and perfect workmanship. The high altar stands beneath a canopy of verde antique, supported by four marble pillars; the altarpiece consists of solid gold and silver plates, enameled and set with precious jewels. Under the altar the remains of St. Mark are said to repose. Behind the high altar is a second altar, with four semitransparent alabaster columns, which are said to have once belonged to the Temple of Solomon. Near the high altar is a mosaic representing the head of John the Baptist, and below it is the stone on which he is said to have been beheaded. Within the treasury of St. Mark's are shown some remarkable relics, among them the covers of the four books of the Gospel, taken from Constantinople, and decorated with gold bands and costly jewels; a crystal vase said to contain the "blood of the Savior;" a silver column in which is set a fragment of the "true cross;" a cup of agate with a portion of "the skull of St. John," and a bishop's throne, supposed to have belonged to St. Mark, besides many other curious and interesting relics that have been carefully preserved for hundreds of years.

Over the principal entrance of the church, are the celebrated four bronze horses. These are about five feet high, and are said to be of Greek origin. They are finely executed, and have had a wonderful history. They probably once adorned the triumphal arch of Nero, at Rome, and afterwards that of Trojan. They were taken by Constantine to Constantinople, and from there brought to Venice in 1204. Napoleon carried them away to Paris in 1797, and placed them on the triumphal arch facing the Tuilleries, where their *fac similes* now stand. They were taken back by the Emperor Francis, of Austria, in 1815, and have remained in their present position ever since. *De Vallibus.*

Men give away nothing so liberally as their advice.

Opinions founded upon prejudice are always maintained with the greatest violence.

We often feel the neglect of others toward ourselves, but we do not even suspect our neglect of them.

He is a wise man that can avoid an evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.

NEPHITE APOSTATES.

III.

KORIHOR.

KORIHOR, the subject of our present sketch, was an anti-Christ who appeared among the Nephites, when Alma, the younger, was the presiding High Priest, and Nephihah, Chief Judge of the Republic. The doctrines advocated by Korihor were of a kind that would gain ready adhesion from those who did not fervently love purity, truth and righteousness, as they flattered their vanity and gave them liberty to follow the lead of their passions without the fear of the judgment or condemnation of a divine Being. Spiritually he was a Nihilist. He denied the coming of the Messiah, he ridiculed prophecy and revelation, and asserted that it was impossible for men to know the future. He inveighed against the atonement of the Redeemer as a foolish superstition, and taught,instead of the unchanging truths of the everlasting gospel, the theory that every man fared in this life according to the management of the creature; that every man prospered according to his genius, and conquered according to his strength. He was an apt forerunner of the self assertive school of modern positivists. Further, he announced that whatsoever a man did was no crime, for "that when a man was dead, there was an end thereof."

It is almost needless to say that those who accepted such dogmas gave way to all manner of evil doing; that they became overbearing to others, exceedingly keen in business transactions, were full of covetousness, duplicity and lasciviousness, and were indulgers in various wanton pleasures. Their motto might be said to have been, "Let us eat, drink and be merry, for to-morrow we die, and what we do here will not be brought against us hereafter. Therefore, *vive la joie.*"

Korihor also gained a strong hold among the discontented, for such are ever found where universal perfection does not dwell. He railed at the holy Priesthood with fierce words of falsehood. He charged that they sought to keep the people down, that they encouraged ignorance in the masses, that they bound their minds with foolish traditions; all this, and much more, that they might usurp power and authority, and glut themselves with the results of their victims' daily toils. In fact, Korihor was a type of many a false teacher and opponent of the servants of God in modern days; and if we did not know that his present representatives never read the Book of Mormon, we should be inclined to think that they took lessons from Korihor's methods, both in what they promulgated and extolled, and in what they assailed and decried. But the enigma, if it be one, is soon solved. There is nothing new under the sun. Korihor and the false teachers of to-day have both drank of the waters of the same filthy fountain, are both filled with the same false spirit, and both obtained their inspiration from the father of lies, who is the devil.

As a missionary, Korihor was a success. His doctrines contained the very essence of popularity. They ran parallel with men's basest passions, or rather, with men's passions when allowed to run riot and gain mastery over good judgment, prudence and the wisdom of holiness. We first hear of him preaching his satanic doctrines in the land of Zarahemla (B. C. 75), and as he claimed to fully believe all he taught, the law could not touch him, as full religious liberty was guaranteed under the constitution and laws of the Nephite commonwealth. From Zarahemla he went to the land of Jershon to inoculate the Ammonites (who were formerly Lamanites), with his soul-destroying vagaries. But they were a wiser and more zealous people for the gospel than were many of the Nephites. They took him, bound him, and carried him before Ammon (son of King Mosiah), their High Priest. He directed that Korihor should be removed beyond the border of their land, which command having been obeyed, we next find the unabashed impostor laboring amongst the people of the land of Gid-

eon. There he also met with rebuffs. He was arrested by the people and taken before the local authorities of the land—Giddonah, the High Priest, and the Chief Judge. When these officers heard his boastings and blasphemies, and saw the hardness of his heart, they deemed it wisest to send him to the highest authorities in the whole nation, and accordingly they remanded him into the custody of the proper officers, with instructions to carry him before Alma and Nephihah, in Zarahemla.

When brought before these worthies —the highest dignitaries of the church and state—Korihor continued in his course of loud mouthed blasphemies, defiant assumption, and wilful falsehood, that he had so outrageously manifested in Gideon. A lengthy account of his pretensions and prevarications is given by the sacred historian (Alma, chap. xxx). Eventually, as he continued to persistently call for a sign, as a proof of the existence of a God, a sign was given him. By the power of that God whom he blasphemed, made manifest through Alma, he was struck dumb. Then he recanted, claimed to have repented, and confessed that he had been led astray by Satan, who had appeared to him as an angel, and had directed him to reclaim the people, as they had gone astray after an unknown God, indeed, that there was no God at all. Korihor yet further acknowledged that owing to the success that had attended his teachings, he had himself at last come to believe that they were really true. He next begged that the curse might be removed from him, but Alma, knowing the deep depravity of his heart, refused to plead with the Lord in his behalf, lest he should, when his powers were restored, again use them to the injury of the church and the damnation of the people.

So Korihor went forth from his presence with the curse still abiding with him, and during the few weeks that he remained on the earth, an object of scorn and contempt, he begged his bread from door to door. However, it was but a little while before, in some tumult or excitement, he was run over in a city of the Zoramites, on the east side of the Sidon, and killed.

After Korihor's interview with Alma and Nephihah, the Chief Judge sent a proclamation throughout all the land, acquainting the people with what had happened to the anti-Christ, and calling upon his followers speedily to repent, lest like judgments fall upon them. This proclamation had the effect desired; his dupes were all converted to the Lord, and an end was put to the heresies which were leading so many foolish Nephites along the road to destruction. *R.*

FRANCIS BACON.

Francis, the second son of Sir Nicholas Bacon, was born in London, January 22, 1561. Sir Nicholas, who was the keeper of the great seal of England, taught his children at an early age to greatly revere the occupant of the English throne; and in the little Francis this spirit of servility to the crown was still farther augumented by the caresses of Queen Elizabeth, a frequent visitor at the house of his father. At the age of thirteen the future philosopher was sent to Cambridge, where he remained for three years, each year adding to his dislike for the philosophy of Aristotle, as taught at the university, and strengthening his belief that a superior mind and a courageous spirit were required to point out the way by which philosophy could be made of practical use to mankind. After leaving college, he accompanied the English ambassador to France, from which country he was called to his home by the death of his father. While in France he collected material for his first work, entitled, Of the State of Europe. It was here also that he became possessed of that taste for grandeur and display, which in after years caused him no small amount of trouble.

On returning to England, he began the study of law, in Gray's Inn, without money or friends, but with a strong heart and as bright an intellect as man ever possessed. Called to the bar in 1582, he was not long in obtaining a seat in the House of Commons. From this time he began steadily to rise, notwithstanding the coolness of his powerful relative, Lord Burleigh; for, having applied to this stateman for assistance, and being refused, the young man formed an intimate friendship with the Earl of Essex. Bacon endeavored, through the influence of Essex, to obtain some high office; being disappointed, he was presented with the estate of Twickenham Park. During the years of his life, from the time of his labors in Gray's Inn, Bacon's love of show and dress kept his purse well drained, so well, indeed, that at times he was compelled to borrow, and thus became entangled in debt, from which he never escaped.

Bacon, noting the recklessness of his friend Essex, remonstrated with the latter, but his wise counsels were never heeded by the young favorite, who still sped thoughtlessly on to disgrace. The philosopher having vainly endeavored to save his companion, their friendship, in a few years, was dissolved. Notwithstanding this estrangement, it is now generally believed that Sir Francis ever entertained for Essex a warmth of feeling which former biographers denied that he possessed. In the trial of Essex for treason, Bacon took part against the earl, for which he has been greatly censured, it being stated that he unnecessarily appeared as prosecuting counsel, and that during the whole course of the trial he manifested a spirit of ingratitude towards the friend from whom he had formerly received much assistance. However, when Bacon, in the office of Queen's counsel, was commanded to draw up a paper declaring the treasons of Essex, the gentle and conciliatory language of the document drew from the lips of the angry Queen many an exclamation of displeasure. Whether or not Bacon has been justly condemned for this, one of the darkest blots upon his name, we are unable to say; it is a question not yet determined by the ablest historians.

In 1597 the Essays, then but ten in number, appeared. About this time Bacon sustained a disappointment in love, being defeated in his hopes by his great rival at the bar, Attorney General Coke. He was knighted by King James, in 1603, and three years after married the daughter of a wealthy alderman. Under the new reign, Bacon progressed rapidly, becoming in turn solicitor-general, attorney-general, keeper of the great seal, and finally, in 1618, lord high chancellor, with the title of Baron Vemlam. Thus he triumphed over his enemies, leaving Coke, his bitter foe, far behind. But the power obtained by the high positions he held adds no lustre to the fame of the great author. His rapid advance into power has been in part accounted for by his servility to the king and his favorites; but his natural genius and activity assisted him not a little. In 1605 the first part of the Instauratio Magna appeared, with the title of Advancement of Learning, and in 1620 the Novum Organum, the greatest part of his great work, was published. Bacon's life, at this time, was one of splendor and brilliance; his love of display was gratified to the fullest extent. Although his income was unusually large, in order to keep up his extravagant mode of living he resorted to the practice of accepting bribes. To Coke and many others this corrupt practice of the highest lawyer in the land afforded an opportunity of displaying the dislike felt for him, and in 1621 a complaint, setting forth twenty-three cases of bribery, was presented before the parliament, to which body Bacon, enfeebled by age and disease, made a full written confession of his crimes. He was thereupon sentenced to lose and never again be eligible to offices of state, to pay a fine of forty thousand pounds, and to be imprisoned during the pleasure of the King. The fine was remitted and he remained in the tower but two days. After his disgrace he retired to Gorhamburg, where he wrote his History of King Henry VII, his fiction called the New Atlantis, and added greatly to the num-

ber of his Essays. He still continued his wastful mode of living, so that at his death his debts amounted to about twenty thousand pounds.

According to Aubrey, the philosopher, while riding out one stormy day, he happened to think that flesh might be preserved as well in ice and snow as by salt. He therefore stopped at the house of a peasant near by, bought a fowl, and packed it with snow; while doing this, he took a chill, and being unable to reach his home, he went to the house of the Earl of Arundel, when he was put into a damp bed. Fever soon followed the chill, and in a few days he died—1626.

We have spoken of Bacon's public life; now let us see what he has accomplished as a writer. His finest work, the Instauratio Magna, was conceived on an extensive plan, so extensive that one man working through all the years allotted him could scarcely have hoped to complete it. But to have drawn such a plan, to have imagined that it might be finished in a lifetime, denotes a most superior intellect, a most capacious mind. The work was written in Latin, the scientific language of the times, and was divided into six parts. It was never completed, the fourth and fifth parts being merely touched upon, while the sixth has its existence only in the name. Bacon is supposed by many to be an inventor of some certain line of knowledge; this is a mistaken idea. Bacon has pointed out to us a way by which we may reach, and a progressive method by which we may labor in the great science of philosophy, and has endeavored to supplant the fruitless method of Aristotle, by introducing one which would be productive of great results. His Essays were written in the English language, and treat of almost every subject; while speaking of them, it would be well to remember what Hallam says of them: "No person of any pretensions to knowledge in polite literature should be unacquainted with the Essays of Bacon." Those essays written in the latter years of his life are generally conceded to be rather finer than his earlier productions. His well known works have all been mentioned, save one, the Wisdom of the Ancients. The style in which Bacon wrote was deep and thoughtful, concise and active. His Essays stand among the finest prose literature in the English language. Following is a selection from one on Studies:

"Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshaling of affairs, come best from those that are learned. To spend too much time in studies, is sloth: to use them too much for ornament, is affectation; to make judgment only by their rules, is the humor of a scholar. They perfect nature and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn studies; simple men admire them; and wise men use them: for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read, not to contradict and confute, nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. * * * Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if a man read little he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets, witty; the mathmatics, subtile; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend."

Viva.

We may despise the world, but we can not do without it.—*Baron Wessenberg.*

It is impracticable to have all men as your friends; it is enough if you have no enemies.—*Seneca.*

POETS AND POETRY.

"Seven cities claimed the birth of Homer dead,
Thro' which the living Homer begged for bread."

THAT a human being is worth more when he is dead than while he is living, is a declaration, which, if made, would be considered strange and unnatural. It is hard to reconcile it, either with the principles of divine justice or the doctrines of human economy, and the average mortal instinctively shrinks from admitting the truth of a statement so damaging to the good sense and humanity of his race. Still, if we take facts into consideration, we are compelled to admit that a great deal has happened since this little world rolled into existence, if not to confirm such statements, at least to warrant their occasional utterance.

It is an old proverb, we believe, which says that a live dog is better than a dead lion. This is undoubtedly true, but we are sorry to add that if the actions of men were always to be taken as an index of their opinions on a subject, the saying frequently would have little to support it beside its intrinsic truth. In Homer's case, the proverb seems to have been directly transposed. In his lifetime he appears to have been considered of about as much importance as a stray dog gathering his morsels from door to door; and it is equally evident that after his death he became a veritable "lion," and has remained one to this day, praised and admired by all who peruse his matchless poetry. This may not prove that a dead lion is better than a live dog, but it shows how a proverb may sometimes be reversed by the opinions or actions of humanity.

Homer's fate is the general fate of the poet, the fate of genius everywhere, with comparatively few exceptions. The man who probably did more, or at least as much to make his country glorious as any of her noblest sons, was the man whom his country allowed to wander from house to house, begging his daily bread. "Ah, but that was in olden times," says one, "before poetry was at all appreciated." Indeed! Poetry not appreciated in Greece—the land that almost gave it birth—the foster mother of the arts and sciences—the land where seven cities disputed over the birth of one poet, each claiming the honor of having produced him? Is it necessary, then, to name Camoens, Goldsmith, Burns, and a long line of others, made miserable through life by poverty and neglect, and like the great minstrel of Smyrna, only properly valued and cared for after the grave had closed over them? Many are the modern examples, not only in the realm of poetry, but throughout the vast domain in which genius operates, where it has been and is still left in the background, unsought, unsolicited and unrecognized.

The arts, beyond question, are more highly and widely esteemed than in ancient times, which could scarcely fail to be the case, since the world is so much better educated and more extensively peopled than formerly, and it may also be expected that in the course of human progression, the future will show a corresponding advancement. But think not that ancient Greece is the only country guilty of neglecting genius, or Homer the only genius so neglected. It is a common thing for the world's noble characters to receive this kind of treatment, and many are living to-day, either purposely ignored or carelessly forgotten, who must look to posterity for the reward and recognition which their cotemporaries deny. But of all such, the devotees of the fine arts seem to be particularly unfortunate. Not only endowed with natures peculiarly susceptible to suffering, they seem to have been chosen by fate as the special favorites of misfortune, who, equally as blind as her sightless sister, lavishes upon them the greatest portion of her gifts. Were art and artists the subject of our essay, innumerable examples might be given, but we must cling to our chosen theme, which includes but one branch of the great tree of Art, the fruits of whose several boughs, though of various form and color, are similar in origin, growth and sweetness.

Our text is a melancholy distich, but it forcibly expresses a truth. In those two little lines is the epitomized history

of poets and poetry since their creation. The experience of Homer, to a remarkable degree, has been duplicated in the lives of many of his fellow minstrels, not because poetry has not been, or is not appreciated, for all persons of soul and refinement appeciate it to some extent; but rather because it is the way of this world to ever seek to obtain something for nothing, to enjoy the product while it ignores the producer, to pluck and devour the fruit while it permits the tree to wither and die for want of proper nourishment. Nor is poetry itself as highly valued as it should be, and this is due to the simple fact that very few people know how to value it. It takes as fine an intellect to fully appreciate a thing of beauty, as it did in the first place to produce it. No one can thoroughly feel what he does not fully comprehend, and who can fully comprehend anything with the mysteries of whose creation he is not perfectly acquainted? There are many who think they understand, and can properly estimate a piece of art, but such are far in excess of those who are really qualified to do so. It is a scriptural as well as a reasonable truth, that no man knoweth the things of man save by the spirit of man, nor the things of God save by the spirit of God; and it is also true that no man knoweth or can fully appreciate a thing of art or of mechanism, who does not possess a soul equally as fine and capacious, a mind as skilled, well-balanced and discriminating, as the mind and soul of him who created it. For this reason, the lower orders of the animal kingdom are unable to realize the position and powers of man; man, in his natural state, to judge righteously of the ways of God, or properly esteem His blessings; and for this cause man will never be able to taste or comprehend the full joys of eternity, until he has become even as a God, and has developed a soul and a sense to fully appreciate his surroundings.

But to return to earthly matters. That many are endowed with the requisite ability to duly estimate a thing they are called upon to criticize, is certainly true, and true it is that the critic may sometimes be a better judge than the artist; but it is not so generally. The self-styled critic is oftener an opiniative parvenu, with neither the care to examine his subject, mind to fathom it, nor tact to express a genuine opinion, even if he succeeds in forming one. When giving his "views," he is thinking more of balancing his sentences, than of uttering his ideas, would sooner be inaccurate than inelegant, seeks rather to display himself than to make plain his meaning, and is consequently just as apt to be entirely wrong, as he is to be partially right. It frequently happens that such persons aspire to write, compose, or wield the magic brush themselves, in which event it is doubly amusing to hear them depreciate the works of a brother artist, especially if they are the productions of a cotemporary and possess genuine merit. It is said, and we think with considerable truth, that he whose first impulse on beholding a work of merit, is to find fault with it, will never have one of his own.

But there is a large portion of mankind, including many persons of intelligence, who take little or no interest in the fine arts, and especially that of poetry. It is their aim and desire to be practical, and many are so eminently practical that a thing which does not satisfy hunger, quench thirst, or in some way administer to bodily gratification, is deemed by them utterly unworthy of care or culture. The very sound of the word poetry seems to nauseate them; when it is mentioned in their hearing, their minds at once revert to the nursery rhymes of childhood, newspapers warblings on "spring," "snow," "fallen leaves," etc., or other jingling effusions which have about as much relation to true poetry as do the juvenile executions on a toy trumpet or a jewsharp to the brilliant and artistic efforts of a Croxall or a Daynes. And yet some of these, when it is necessary, can affect the loftiest admiration for the breathings of the muse, and because it is fashionable, will fill their book cases with tomes of poetic literature, converse upon, aye, and even quote selections from

writers they represent as their "favorite authors." Generally, though, they manifest an utter distaste for such things, and denounce the poet as an idle dreamer, a builder of air castles, and a painter of unlikely scenes and things that are never realized.

But what of that class of beings who understand the true meaning and mission of poetry, and are endowed with the soul to appreciate its beauty and utility? We will give the opinion of such a one: "All that is grand and good, all that is heroic and unselfish, all that is pure and true, all that is firm and strong, all that is beautiful and harmonious, is essentially poetical, and the opposite of all these is at once rejected by the unsophisticated poetic instinct. Verily, the poets of the world are the prophets of humanity! They forever reach after and foresee the ultimate good. They are evermore building the Paradise that is to be, painting the Millennium that is to come, restoring the lost image of God in the human soul. When the world shall reach the poet's ideal, it will arrive at perfection; and much good will it do the world to measure itself by this ideal, and struggle to lift the real to its lofty level."*

What an admirable definition for poetry, and what a wealth of meaning it has when we think of such writers as David and Isaiah—veritable prophets and veritable poets—who, in some of the grandest poetry ever sung, have indeed built the Paradise that is to be, and foretold the Millennium that is to come. And if it be true that all that is grand, good, pure, true, beautiful and heroic is poetical, does it not follow that the authors of such sentiments are poets in their very souls? Read the sayings of Jesus Christ, the prophecies of Joseph Smith and the God-inspired words of hundreds of the Elders of Israel. You will feel the poetry breathing from every syllable, blazing from every sentence. The fabled fire that Prometheus stole from heaven is not more strikingly a symbol for poetic inspiration, than is the Spirit of God the very genius that has inspired all the true poetry that was ever written.

What a contrast is presented in the views we have quoted, to the opinions entertained by many! In the eyes of thousands the poet is the merest cipher in existence, a tinseled ornament to society; and poetry a sort of soothing pastime for children, or love-sick sentimentalists, in moments of listless vacuity or meditative despondency. Some of our readers, perhaps, cherish just such notions, and others may remember when they did likewise. It is the rule that through the merest of accidents the greatest discoveries have been made, and the discovery of the merits of poesy has ofttimes given it illustration. Many a one has been led by chance to examine and admire what, previously, he supposed to be unworthy of his attention. A friend of the writer's once confessed that such were the facts in his experience. He had early conceived a dislike for rhymes of every description, and studiously shunned contact with anything he thought was of a poetical character. But there came a time when he was induced to look into a book of poems. He read a few lines and an interest was awakened, which increased as he proceeded, until finally he became an habitual reader and an ardent admirer of all that is entitled to the name of poetry. His change of sentiment was due to a proper understanding of the subject. His eyes were opened. He saw further into and comprehended more fully the purpose and mission of the poet on earth, and little by little began to understand why he was numbered among God's creations. He was no longer the listless dreamer whom people had called idle, because he loved to roam over the hills and muse on woods and water falls, nor the misanthrope, accused of sullenness because he chose to reflect in silence amid the chattering throng, or withdraw himself from such society to find in solitude congenial spirits with which his own could better commune. The reader saw in him, and saw aright, a lover of the good, a teacher of the true, a maker of the beautiful; and was taught by his unconscious teachings to recognize him as a friend and a benefactor to his race. This will yet be universally

*J. G. Holland.

acknowledged, and is every day being more fully comprehended. What has he done to deserve it? Ask History, and she will tell you—History, the younger sister of Poesy, to whom she is indebted for much that she has been enabled to perform; Language, Poesy's fair daughter, who owes her grace and beauty to the noble mother from whom she was derived; Civilization, her illustrious descendant, who dates her origin from that period in the world's career, when the poet sprang forth to herald her approach. What has the poet done? What writer has preserved more faithfully or portrayed more vididly, the character, traditions and customs of his native land and people, than the poet Homer—Homer who embalmed his country's life in heroic verse four hundred years before Herodotus, "the Father of History" was born. What other men have wrought so much for the English language as the immortal Dryden and Shakspeare? And what agency has done more to create, embellish and refine society, than the magic influence wielded by the poet? He has been the instrument of Providence from the beginning. His seat is highest up that mount whose summit peers into the sources of thought, and, like the mountain peaks at sunrise, his mind has ever caught the first glimmerings of light as it dawned upon the world. His brain has been a torch used by the Almighty to kindle the nations. His mind has been the fountain from which have sprung thoughts that have induced millions to think. The ideas he first advanced have awakened ideas in others, until the spring has become a running brook, the running brook a river, and the river an ocean of ideas, inventions and achievements that has flooded and filled the earth with glory and civilization.

But the end is not yet. The world has not attained to the excellence predicted for it by the poet and the prophet. There is more to do than has yet been done, there are depths to fathom which still remain unsounded, heights to climb which have never been surmounted. But God's work is moving onward and will yet be fully consummated; in it the poet, as ever, will perform his share, and the human race, though far from the goal of perfection, will eventually be brought to the poetic standard and raised to the poet's ideal. He may be ignored and forgotten to-day, but there comes a morrow when he will be remembered and cared for; his mind products may be deemed worthless by the many, but the time is at hand when they will be treasured by all. From the point of his pen have fallen drops that have sweetened this life from the beginning, and in his brain still lurks a fire, that will yet burst forth to illuminate the world.

O. F. Whitney.

THE UNIVERSITY OF DESERET.

III.

THE object of this paper is to show that the University is on a firm basis. To this end, two conditions are necessary: It should be free from the imputation of private speculation, from which only a state institution can be free; and its conduct should be such as to insure a steady increase in patronage and in facilities for imparting instruction of a higher and higher grade, as a more advanced standard is required.

The first article on the University stated that the institution was older than our Territory, having been created by the Provisional Government of the State of Deseret; that the charter bringing it into existence had subsequently, among other acts of the Provisional Government, been bodily adopted by the Legislature of the Territory of Utah; and that it had never been stricken from the statutes, though for years its only existence had been on the statute books. Besides these facts, it had formerly been endowed by the Territory, as it is now; a Chancellor and Board of Regents had been regularly elected at each successive ses-

sion of the Territorial Legislature, even when the University had not been in active operation for years; when the conditions were ripe, it had been resucitated, started anew, since which time it has continued in operation; for a number of years a regular appropriation has been made out of the public funds for the maintenance of the institution; the Legislature has imposed conditions upon it, which it is forced to comply with because it is a state institution; by provision of the Legislature the education of a specific number of normals is rendered obligatory each year, if the students come forward; the Chancellor and Board of Regents are elected every two years by the Legislature, and to this board is given absolute control over the management of the University, a control limited only by the law giving the Board the power they exercise; and finally, at the last session of the Territorial Legislature, an appropriation of twenty thousand dollars was made out of the public funds (exclusive of the ten thousand dollars to pay current expenses of the University), which the Chancellor and Board of Regents were instructed to devote to the purchase of grounds for, and the erection of buildings to be used as, a State University. None of these things would have been done, but that the University has always been held as a state institution. Had there even been a question as to the identity of the institution, these facts, for such they are, should forever set that question at rest. But recently the city Council of Salt Lake City donated to the Chancellor and Board of Regents the most beautiful, advantageously located, and one of the most valuable ten acre blocks in its possession, to be used for University grounds, and on which the new University buildings are to be erected. The gift is worth twenty thousand dollars. Outside of pecuniary considerations, the donation is of greater value as an exhibition of confidence in the institution, and an evidence of zeal in the cause of education, on the part of the citizens of Salt Lake City—an exhibition and evidence worthy of emulation by citizens in other parts of the Territory.

There is still one other point to be mentioned in this connection, which, while not directly contributing to the proof that the University is the child of the state, as much as anything else gives weight and support to the subject of permanence. It is the matter of University lands. The Congress of the United States has passed laws donating out of the public domain certain lands, the proceeds from the sale of which are to be devoted to the endowment of the State educational institution of the State or Territory in which these lands are located. In this Territory, when the labors of the commissioners to locate University lands are completed, some forty-six thousand acres, including much of the best farming land in this Territory, will have been set apart for the purpose of endowing the University. The means arising from the sale of these lands cannot be secured to the institution until Utah becomes a State, but are held for the University, and as soon as Utah has statehood conferred upon her, the lands, or the funds arising from their sale, will become accessible for the purpose stated. Estimating these lands at a value of five dollars per acre, which is truly a modest allowance, their sale would realize to the University the sum of at least two hundred and thirty thousand dollars, the interest on which amount, if wisely invested, would contribute in a large measure to the maintenance of a very fine establishment. No one will deny that this fact lends considerable weight to the subject of the permanence of the University.

It is therefore settled that the University of the State of Deseret is the state educational institution of the Territory of Utah. Being such, it is the property of the people; their means support it; their children, or the teachers who instruct their children, are educated at it; and as its reputation is good or is bad, is to the credit or discredit of the people. If the people of the Territory of Utah have not an active interest and a keen pride in its welfare, in its success, in its growth, influence and character, then the people of the Territory of Utah are the only people in the United States, per-

haps in the whole civilized world, who are not alive to that noble sentiment which forces a citizen to point with a father's pride to the educational institution of the state, and to manifest a material interest in its weal and its woe. To the individual credit of any citizen, let him not speak of the University if he will not do so with good and cheering words; for he should remember that, whatever its condition, he is a citizen of Utah, and that as much as to any one else does the University belong to him; that to him, as much as to any other person, is due the honor for its success; and that as much as any citizen is he responsible for its failure, should such be the result. It is a petty selfishness, unworthy a citizen of any part of this broad world, but more particularly a citizen of this Territory, to call into play either sectional feelings or party lines or caste sentiments regarding an institution of learning, which is solely for the good of the Territory, because, perhaps, one portion of the Territory may reap more immediate benefits than some others. For very shame, on a theme, the undivided burden of which is public good, (for view it in what light we may, it still is such), a citizen should be silent, when his utterances would lack the elements of kindness, of encouragement, and of fervent hope.

The conduct of a school might, in a liberal sense, include, with the manner of instruction, the subjects taught. To make any reference in this connection to the branches now taught in the University which would be understood, it would be necessary to go back to a point where, in 1873, the institution began anew to ascend the educational heights, and to trace out, with a discriminating and comparative pen, the progress made with each succeeding year, showing where advances had been made, the rapidity with which some branches had risen, and where the progress of others, though of a more tardy character, had been none the less decided. But for present purposes this is unnecessary. It will suffice to make a simple declaration—a declaration readily susceptible of proof—that the progress of the institution towards the higher branches has been very marked, and is the more to be admired as the basis of this progress, due wholly to the conduct of the University, is of a character which admits of neither a retrograde movement, nor a mere maintenance in one position, but compels a steady progression. When Dr. Park found that the college plan was altogether impracticable, he began reducing the proportions of the school, lopping off a superfluous branch here and another there, as stated in a preceding paper, until the institution had been so far reduced that it could be managed with credit and a reasonable degree of hope for success. The basis of this conduct, the efficacy of which time has so satisfactorily attested, was this:

The courses of instruction were lowered to a grade which, while answering the requirements of the students, was just enough in advance of them to necessitate a little extra effort on their part to secure the reward which all students covet—a certificate indicating a successful examination. As the students increased in capacity, the standard of excellence was gradually raised, so that this increased capacity would have to be exerted as the lesser had been to secure the same result. This standard has always been kept a certain distance ahead of the scholars, and as they have been rapid or tardy in their progress, the elevation of this standard has been governed.

Again, the old plan of rewards and punishments, not necessarily corporal, but of any character whatever, has been abandoned. Studiousness, deportment, and everything connected with the University ever since the new basis was adopted, have been left entirely to the honor of the pupil. The student is present at recitations, or not, and recites, or not, at will; but a record is kept of the number of times each student is absent from or unprepared in his several classes during the term, and these are taken into account, together with the proficiency of the student, after the examination, and form part of the basis on which the degree of excellence is ascertained.

The habit of committing the words of the class text books to memory, so common to students, has been proven injurious, in that its effect is to detract from the necessity of getting at the matter contained in them. To prevent, as much as possible, the contraction of this habit on the part of the scholars, lectures have been substituted for the old method. These lectures cover a certain amount of ground and are delivered every day; the student attends, and has the privilege of taking notes, or of referring to text and other books to aid him; but in taking notes, which is most frequently done, the scholar is unable to grasp more than the idea, and in subsequent recitations, which are verbal, the idea or matter, having been impressed on the mind, is clothed in the student's own language. The object sought is thus accomplished; and the subject of the lesson, rather than the dress of the subject, is imprinted on the inquiring mind.

But the great secret of the University's success lies in the fact that its course is optional. The Procrustean methods of the old school are surely, and none too rapidly, becoming obsolete; and the University was the first to inaugurate a change here. The importance of the subject of prescribed or optional courses is too vast to be comprehended by casual reflection. The one means faculties dwarfed or unduly developed, the involuntary pursuit of studies for which the student has an inherent and irremediable distaste, a dull and deadened ambition, and a loss of that which most makes the individual—individuality; the other implies the pursuit of congenial studies, the development of the faculties which enable the student to excel—those which are most necessary to success in life—the awakening of a keen and reliable ambition, and the cultivation of that which most makes the individual—individuality. For years the tendency of school systems has been to crush out the germ of individuality, and by long and persistent, and most unnatural methods force every scholar to fit one iron rule, as Procrustes compelled every captive, whether tall or short, to fit one iron bed. Such a course could have but one result, the killing of the distinctive features which alone, in an intellectual sense, signalizes the difference of one man from his fellows. It obliterates the mark which God has set upon each of his creatures, and set there for the wisest of all purposes—that every being may excel in some direction, and thus become the more useful to himself and to his fellow creatures. Could a rule stern enough and strong enough have been framed by teachers of a few score years ago, not here alone, to make every scholar alike, that rule would have been unhesitatingly applied, and a race of imbeciles, the one undistinguishable from all the rest, would now roam this world. Could a more wearisome or lamentable picture be conjured in the mind? I hold it a positive sin to pursue any course, the tendency of which is to kill the distinctive features of each creature. The faculties which constitute the distinguishing elements, all reason goes to prove, have been placed in man by the Omniscient for a wise, a palpably wise, purpose, and any attempt to change a being in this regard is a sin against the grand object displayed in creating us as we are. I do not wish to be understood as advocating an abandonment of efforts to repress evil impulses in men or in children. These remarks are intended to apply to the schoolroom, in which the object should be to draw out the latent forces of the young mind, and to develop a strong character, marked with an individuality such as will command attention in a busy, bustling world, and carry its possessor through with success and honor. For a moment, and for the sake of argument, apply this one iron rule to all of God's creatures and what would His children have become? Force all the poets of the world to write in one style, and in that style to express the same thoughts, and where would be our poetry? Could this have been carried to its fullest extent, where would have been our Milton, our Bryant, our Dryden, our Longfellow, Wordsworth, Pope, Burns, Byron, or the poets of nations other than English speaking? Would they have ever

been heard of ? Never. Apply the same test to men of other pursuits: musicians, painters, sculptors, teachers, mathematicians, mechanics, or to any class of men now engaged in successful branches of the varied industries under the radiant heaven, and we have the same dismal result. This, indeed, would be a dreary, desolate, and lifeless world but for this grand quality of individuality. That it is which inclines some to mathematics more than to any other branch of knowledge; and, similarly, to chemistry, to botany or to literature; and it is the grave duty of the teacher to cultivate those faculties in which the student will most excel; not neglecting the others, but keeping constantly in the mind the fact that on each scholar God has set the mark of individuality, and it is by this mark that each must be known in this world, or will never be known at all. This much reference has been made to the subject of individuality, because it is deemed of such vast importance. It is this distinctive feature in each student that the optional course tends to develop; and it is to this course, combined with a wise conduct in general, that the University has steadily grown and must continue to grow.

The object of this paper was to prove that the University was on a firm basis; the reader will judge whether this has been accomplished. *R. W. Sloan.*

CORRESPONDENCE.

THE SAURIAN.

Editor Contributor:

Dear Brother:—The fossil I had the pleasure of presenting to you, is from Manti, Sanpete Co., in this Territory; it was found in the quarry, from which the rock for the Temple at that place is being built, and was presented to our Museum by Wm. H. Folsom, the architect, now superintending the erection of that edifice. The specimen is the upper part of the cranium of an extinct variety of Saurian, which existed in the seas when the rocks of that region were precipitated; in the sediment of which, it was buried up with other creatures, the remains of which are found in the same locality. Two of our brethren are entitled to public thanks for discovering and preserving from destruction this remarkable form, which is probably new to science, although related forms of extinct creatures are found. To Wm. H. Folsom and Jos. J. Taylor we are indebted for the safe delivery of the specimen; they not only superintended the exhumation, but they brought it up and placed it in our Museum.

Great changes, geological, and zoological, have taken place since this Saurian was entombed in the chalk-like, sedimentary matter of that ancient sea, at a depth, now it is consolidated, of fourteen feet below the present surface. An extinct Saurian of that region is the "Mountain Alligator," so-called by the people of Southern Utah; a creature that has been placed in front of the fossil, by the photographer, Brother C. R. Savage. This will give you an idea of the size of the ancient Saurian by comparison with the modern, which, in life, is about twenty-three inches in extreme length. This curious and now nearly extinct Saurian animal is known as the *Heloderma Suspectus*, (Cope,) its life history and peculiarity of structure has been noticed by the distinguished scientist, Professor O. C. Marsh, of Yale.

The rocks of which our different Temples are being built are all of them of interest to the curious in minerals; specimens of the Logan rock were brought up by President D. H. Wells from the foundation of the Temple. The impressions of typical sea weeds, *fucoids*, were distinctly seen in them, and identified as characteristic of Silurian flora. The rock used in the Temple in this city is a beautiful granite of the Dioritoid kind, as determined by Zirkel and other scientists. Probably no granitic rock in the world has attained to so wide a range of notice; it is collected by tour-

ists and dealers on account of its mineralogical interest and beauty, as well as its associations with "the City of the Saints." The Manti rock will attain to a wide celebrity by reason of its numerous fossil contents. The foundation of the Temple at St. George, is a black basalt (black rock), the superstructure is a red sandstone of great durability, the outside being covered with a white facing.

The CONTRIBUTOR, volume one, I again thank you for; visitors to the Museum, many of them, desire to know about the position of our youth in regard to educational and literary attainments; this volume will surprise, and I trust delight, many of them, who come to this city prepossessed with the idea that we are an ignorant people, and opposed to the intellectual culture of our children.

I remain, yours truly,

Joseph L. Barfoot,
Curator Deseret Museum.

INTERESTING TOPICS.

West Point, Nov. 7, 1880.

Editor Contributor:

The recent publication of the more interesting parts of the notes of a distinguished Chinese nobleman, who visited England, in 1876, are both amusing and instructive.

He was sent by the Imperial Government for the purpose of taking observations upon the way they do things in Great Britain, but he was so thoroughly astounded by the magnitude of the buildings, so evidently astonished by the thousand and one things he had never seen before, that his notes become more amusing to the European than instructive to the Chinese. He had always regarded the British as a narrow-minded, ferocious and insular people, without deference or politeness; and so, was not prepared for the polished and refined attention he everywhere received. The Christian religion did not escape his observation; he finds the two fundamental ideas of Confucianism, justice and love, more or less observed throughout barbarian Europe, and so, is not all condemnation for the fruits of Christianity.

He hits the nail on the head, as we may see from actual knowledge of the Chinese of this country, when he remarks that "the wealth of a European is property, that of a Chinaman, moderation of desires" — an old Confucian adage made more pungent by comparison.

A reviewer (in the *Gentleman's Magazine*) of James Russel Lowell, the brilliant poet and essayist, and now illustrious ambassador of the United States, at the Court of St. James, describes Mr. Lowell as having made the thoughtless statement that the Puritans were the only people of modern times, who went into the wilderness to practice, without molestation, their religion. He forgot the greatest example of all time, and the most modern one. While the gallant band of Pilgrims were permitted to chose their time of departure, and were not subjected to the persecutions of implacable enemies and the infamous atrocities of unbridled mobs; the exodus of our people from Nauvoo, following fast upon the massacre of their Prophets, the sacking of their Temple, the robbing of their homes, the bombardment of their city, was marked by tracks of blood in the frozen snow of a severe winter, and the hastily dug graves of those who perished by the way.

True, the Pilgrims crossed the vast wilderness of the Atlantic, but they knew exactly the character of the country to which they pointed the prow of the Mayflower; it was a fertile soil, and a congenial climate, and never more than a two months' voyage distant from old England. But whither were directed the weary footsteps of our fugitives? God, alone, knew. Flight was not their choice; it was their bitter alternative! The unexplored American Desert, teeming with hostile savages, spread its dark and uncongenial extent before them. Despoiled of their wealth and deprived of the vital assistance of five hundred men, the flower of the people—furnished without murmur, to the government which recognized the righteousness of their cause, yet could do nothing for them,—this helpless band of fellow sufferers toiled over the interminable

wastes of the plains. The migration was over a country some fourteen hundred miles in extent, the journey involved months for its completion.

And what did our people find when they reached the valley? Not the productive soil of New England, but the cheerless sage brush and alkali. I have read of no exodus, which for sublime faith, dauntless courage, and unswerving purpose, can approximate to this undying example of suffering and hardship. It needs but the enchanting lens of time to place it foremost among those rare achievements of man, which adds glory and lustre to his name. We should and do honor the men who led, the people who followed, and render glory to the God who directed this unparalelled triumphal march of religious faith.

M. Renan in his "Christian Church" tells us that Polycarp of Smyrna, a Christian prophet, who was contemporary with the Apostle John, and spent a number of years with him, believed in a personal God. This is a valuable evidence of the correctness of the Mormon idea of God, coming as it does almost directly from the founder of Christianity. We, however, need no convincing proof. It has always been a mystery to us how Bible lovers and readers and people of unconstrained views, could forsake the true Ruler for a mystical mist of indefinite diffusion.

We may thank our stars that politics find no countenance among us. What with the personal abuse and recrimination, sectional strife, hard feelings, and malignant controversy of a political campaign, I have thought that the speediest and surest way to "cut the ulcer of Mormonism out of the shoulder of the west" —to use approximately, or it may be exactly, I forget which, the words of the Rev. Christian and compassionate Joseph Cook.—would be to make us all Democrats and Republicans with an occasional Greenbacker and Independent to render things more lively. There would then be an end to unity, and a reign of strife. How fortunate for the people's party, that the "liberals" are not more respectable! There might be something approaching an exciting contest, if we had anything to contend with not altogether too disreputable in its general character and despicable in its methods. If ever the "liberals" had the good tact to conceal their baseness and, I might even add, bloodthirstiness, judging from the past, long enough to win those on the fence, by whom they are now shunned, over to their views, they would prove vastly more formidable. *R. W. Young.*

He who wishes to rest must work.

TRUTH.

TRUTH emanates from heaven; it is of Divine origin! We are told in the sacred Scriptures that God is truth, "The Psalmist says truth goeth before His face." And again: "That He is abundant in goodness and truth." In another place He exclaims "O Lord God of truth!" We have abundant testimony that God is the fountain of truth, therefore we put our trust in Him—we know He will fulfil His word—that His promises are sure, and that "In Him there is no variableness or shadow of turning." We can rely upon Him, because He is the author of all truth.

The Savior taught truth. His mission was to introduce and proclaim the Gospel of truth, in all His acts and in all His daily walk and conversation. He taught by precept and example, the necessity of a strict adherance to truth. There are many instances on record, of terrible judgments and calamities befalling those who have practiced deceit or untruth, to gain their own selfish ends; but on the contrary, truth always open and candid brings its own reward, that of a clear conscience. Let us not try to deceive ourselves in regard to truth, though all the world oppose it; for however un-

popular it may be in the eyes of the great or learned, it must and will eventually triumph over error; the victory is sure—God has spoken it; and His words are truth, and cannot fail.

Let us then strive to inculcate by our teaching and example that which is true, and never swerve from it under any circumstances, but hold on to it as to a rod of iron, for it is all powerful, and will bear us off conquerors over all sin and error, and will be a guide surer than any earthly one, to lead us safely through temptation—will make us strong in weakness—mighty and powerful in mind and spirit.

With truth for our pilot, we may launch boldly forth on the ocean of life; and while that guides the helm, we are secure, whether the waves roll mountain high, or the sea is calm and placid as a summer's morning; and we may trust implicitly in the result of life's voyage, for we are sure of ultimately landing in the haven of rest. Satan is always on the watch to lead us away from this safeguard, and soon as he discovers a weak point he never loses sight of it, but is continually on the alert to insinuate himself into favor. Against him, truth is our strongest advocate, and if we are careful to shield ourselves with the armor of Divine truth, his shafts can never penetrate us. Satan hates truth, although he seeks to imitate it as closely as possible, and to counterfeit it in every conceivable form, for he knows it is the stronghold of all power in heaven and on earth. Knowing these things, let us not be blind to our own interests, for if we suffer ourselves to be deceived, and maintain an imitation or a shadow for a truth, we must inevitably lose the rich reward we seek, but if we are continually guided by the Spirit of God, we cannot err or go astray; for the Savior has implicitly laid down this injunction which is recorded in the New Testament, that "It will guide us into all truth," then let us not grieve away His holy Spirit, which is our only support in the midst of doubt and temptation; it is sure to whisper softly—ever so softly—perhaps, which is the true path for us to walk in. The example of those who have lived lives of unerring truth, and have died in the full assurance of a glorious resurrection, are our best teachers after the Holy Spirit, which, if we fail to observe, we may lose all.

M.

IN THE VILLAGE.

The crescent moon is calm and clear,
  Above the mountain pines;
And edged with silver rays, appear
  The clouds where she reclines.
The trembling stars, in wonder gaze,
  Upon her glorious light,
And brighten with their tender rays,
  The long September night.

Down in the quiet village, I
  With careless footsteps stray,
Nor mark how fleet and joyously
  The hours have sped away;
For, lovelier than the tinted hills
  That glow with autumn pride,
And graceful as the summer rills,
  She lingers by my side.

Her starry eyes are sparkling bright,
  Her voice is sweet and low,
As up the sagebrush walk, to-night,
  With fluttering heart I go;
And down the wide and dusty street,
  And o'er the brooklet's foam,
Until behind a railing neat,
  Appears her cottage home,

We halt before the painted gate—
  She pulls it open wide,
And fearing that 'tis getting late,
  Steps ling'ringly inside;
And then the gate flies to—and I
  Against the pickets lean,
And clasp the little hands that lie
  So timidly between.

And then "good-night!" and all alone
  I watch the Pleiades rise;
The moon has left her silver throne,
  To shine in other skies;
The sleeping village all is still,
  And scarce a sound is heard,
Save of the coyote on the hill,
  Or some poor wandering bird.

Beppo.

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GETTING A TESTIMONY.

I love them that love me; and those that seek me early shall find me.—*Proverbs viii, 17.*

HAVING a knowledge of the Divine Will, and the consciousness of doing it, is the highest privilege accorded man, living in a gospel dispensation. It is one within the province of men of our time to enjoy, and indeed it becomes a duty to those that are known as Saints. We hear the veteran fathers of Zion, the Elders, and often the sisters, testify that this priceless knowledge has come to them; that a few years ago, in the homes of their nativity, they were ignorant of the possibilities of men in search of the Divine Will and favor. But when the servants of the Lord visited them and proclaimed in their hearing the sacred principles of faith, repentance and baptism, their hearts warmed to the admonitions they received, and they were glad to test the virtue of the doctrine, which believing and obeying, would secure to them that greatest of heavenly gifts, the Holy Ghost.

The Holy Spirit is the intelligence by which the Almighty has created and governs the universe. It is that holy influence which operates upon the spirits of men and gives them understanding. Being the only light and spirit which God heeds or is governed by in all His works and providences, whomsoever receives of it, learns of those works and providences so far as they relate to himself. There cannot be a more important truth than this. It is the very foundation of prosperity and success, and the only principle by which we may hope for reward beyond the grave. "To know the only true and living God is life eternal."

To those who receive this Spirit it is given to know the purposes of Jehovah. They are informed of His requirements at their hands; of their connection with Him in the labor to be done, and of their responsibility to Him and their fellow men, in consequence of the knowledge which is thus vouchsafed unto them. We speak of the teachings of this Spirit as knowledge, because whatsoever it manifests unto men is without doubt. There is left no room for equivocation nor argument. Its whispering is the end of controversy. It, being the mind and will of God, is the truth, the whole truth and nothing but the truth. No man that ever knew the promptings of the Spirit of God, and was guided by its counsels, can say that he erred or did wrong. An acquaintance with the voice of this Spirit developes into a principle of revelation to those who cultivate it, bringing them closely into the confidence of God and directing their footsteps in life, in that path which he would have them follow. It is the only sure guide, that will not lead astray.

If we obtain this Spirit in childhood, before our sunny lives are darkened with the heavy clouds of sin, and grow up to youth under its direction, and are inspired by it in the vocations of manhood, we become perfect men, even "unto the measure of the stature of the fulness of Christ." We are therefore qualified to do the work that God placed us upon the earth to do. This is a grand thing, in these days of infidelity and confusion, when, so far from intelligently carrying out the designs of the great Creator, men dare to deny His very existence and set up for themselves systems and schools without God, which they suppose will rear children up to the most perfect standard of intelligence and manhood, possible for human creatures to attain.

How short-sighted and insufficient such philosophy is! If men cannot know the intelligent purposes of the great controlling mind, that rules and governs all things, how can they exert the same in-

fluence that an understanding of these things would give them? And further, as He is interested in the affairs of men, in the welfare of humanity, in the education and perfection of His children, what a lamentable thing it is for us to go through life, groping in darkness, never realizing that the very highest order of intelligence might direct our aims and govern our pursuits, leading us to triumph, where our waywardness would only bring signal failure and distress!

We prefer to believe that, being children of our Heavenly Father, there can be no presumption in asserting our right to know Him, nor sin in obeying the principles and observing the doctrines which testify that He is.

What does it avail a man if he devotes the studiousness of childhood and youth, the strong efforts of manhood, and the feeble exertions of old age, to the acquisition of knowledge, which testifies not of the requirements of God upon him? He may have stored up philosophy, have a profound knowledge of science, of the history of men and nations, and of the religions of the world, but if, as his steps totter to the grave, he discovers that God has been in the world and he knew it not, all these years, the consciousness of wasted time and lost hopes, if not of irreverent unbelief, must strike with a chilly hand the temple in which he has laid away his treasure, and which now shows only emptiness.

In an age when it is possible for men to know the designs of God, this knowledge should form the basis of their education. Any other plan or principle of instruction will be profitless if not dangerous to those who are taught under it; for how are we to avoid coming in conflict with the purposes He has decreed to come to pass if we are ignorant of those purposes. If we should oppose them, there can be nothing for us but failure and defeat. No man can withstand the decrees of the Almighty; better for him never to have been born, than attempt to resist them. It appears therefore, essential to success in life, that we should know, and harmonize our lives with the will of our Father who is in Heaven.

The question will be asked, by what means are we to obtain this knowledge? So far as the young people of Zion are concerned, it may be answered very simply in the following words: RESIST TEMPTATION. The blessings that have been pronounced upon our heads in childhood by the authority of the Priesthood, are such that it but requires an effort on our part, to grasp the full benefits of them, and know for ourselves their virtue and the advantage they are to us in life. Among these blessings, at the age of eight years, the most of us had hands laid upon us for the reception of the Holy Ghost. This important ceremony, performed by the servants of God, is the only one by which that precious gift is ever bestowed upon men. Through observing it our fathers have come to the knowledge of the truth, but what has it done for us! Many will say we received the ordinance but are not conscious of having obtained the gift; and yet the fact is, by the ordinance the gift is conferred. Where is it? Like the seed planted in the ground it lies dormant in our hearts awaiting cultivation, a little care and attention, when it will swell within us and sprout up, filling our whole souls with light and intelligence upon the things of heaven. With many, the development of this germ of Divinity within them is hindered by the indulgence of appetites and passions that drain away the life that should go to it; as volunteer weeds drink up the sap and vital qualities of the soil, from the tender plant, which languishes and dies for the lack of them. We would say to the gardener, who sees his plants languish and wither, pluck up the weeds around them, and give them a fair chance to grow, and you will have joy in their fruits. And even so will it be in cultivating the Holy Spirit in our lives. Its life and energy increases with the good deeds we do. It fades and is grieved away, before the desolating scourge of sin. It cannot dwell in an unholy tabernacle. A body poisoned by the use of things, prohibited by the natural, saving law of God, is not a fit abode for the spirit of intelligence which prompted the prohibiting law.

The young men and women of Zion are not vicious nor wilfully criminal, but they may have been light minded, vain, and foolish. They are tempted to drink, smoke and chew, use tea and coffee, speak lightly and falsely, thoughtlessly circulate rumors injurious to the characters of their fellows, and in many ways heedlessly permit a volunteer growth of folly to spring up in their lives, ignoring the holy, life-giving influence of the Spirit of God, which has been planted within them to be cared for, cultivated and observed in all the acts of life. Resist temptation! In doing so we pluck up the weeds and cast them into the fire, and give the sacred gift within us, room to manifest itself and spread its glorious halo about our path in life.

Some of us may think it is easier to say, "resist temptation" than to do it. Yet with most of us the evil that we do which prevents the growth of the Holy Ghost in our lives, is not of such standing that we are unable to control or overcome it. Our indulgence of appetite for things "not good for man" is more frequently pandering to a silly custom, and yielding to the fashion of the hour, than the wilful violation of a commandment, or desire for the thing we take. An example may illustrate the truth of this statement: A short time ago a class of young men in one of the Sabbath schools, consisting of about a dozen, from thirteen to twenty years of age, was in the habit of meeting on the streets and smoking cigarettes. They had all acquired this habit and whenever they met it was a customary thing to pass around the cigarettes. The teacher of the class one day spoke to one of the leading spirits among them, and asked him why he smoked. He replied, that it was a kind of habit,—all the boys did, and he didn't know that he had any particular reason, but he rather liked to, etc. He was expostulated with, shown that it was a habit condemned by the Revelations, and that it would be better to quit it while young, before he became so great a slave that he would not have power to overcome it. He said he would think about it, and went away. A short time after, when the boys met and the cigarettes had been passed around, before lighting, this young fellow spoke up and said: "Boys, let's throw them away." The appeal struck the right cord, without an effort, every one assented, flung his "little paper devil" down, and ceased to smoke. Every one of that class had been puffing his life away, just because the others did.

We will discover, if we once make the break, that we will have company. Right feeling young men have no intention of being left in the lurch by those, having the temerity to step out from the little follies of life and take the course leading to so great a blessing as the testimony of God's favor. Commence this work of reform! Resist temptation, for the sake of the Holy Spirit; and it will not be long before we will feel its presence in our lives, and will value its unerring counsels above all the treasures of the world.

ASSOCIATION CLASS-WORK.

According to the ideas held and the policy pursued will be the progress and success of our Mutual Improvement Associations. If there are not definite ideas as to the end designed, action will all the time be vague and unreliable. It would be well if every officer and also every member were fully imbued with a knowledge of the object to be attained. If the question were presented to each individual organization as to the purpose of this general society organization, answers would, I am certain, be very much varied in their character, and divergent in their conclusions!

Probably most would answer somewhat according to the name given the organization, "Mutual Improvement," but improvement in what? In behavior? Yes! In concerted singing?

Yes! In that certain confidence which standing before an audience to sing, speak, recite, etc., gives? Yes. These are all laudable, but very narrow and shallow, when in contrast with the thoughtful deduction of our pondering the importance of youth time, and the power which intelligently directed organization should produce. All over this Territory, now that long evenings are upon us, there will be one or more meetings per week of the Young Men's and Young Ladies' Improvement Associations. What, at the end of the season, will be the net result of those meetings? In what respect will improvement be made? What practical purpose will have been subserved? What practical need of life will have been ventilated? What practical issues pondered and what practical measures enforced or adopted for the future?

Canvass the record of the past, and from that, estimate the future, if there is no more definite policy in the platform. Will it not be found that these weekly meetings partake more of the nature of amusement, than of instruction, more of the transitory, than the permanent, more of theory, than of practice, more of hoping, than of vigorous action, definite aim, and sure result?

It is easily said that they are meant to secure the acquisition of knowledge, and to increase the sum of intelligence. If that is really so, what is the amount of stern and unflinching action in that direction? Are not these meetings, already mentioned, but the beginning, when they should be the end? Should they not be the fruit when they are barely the bud or blossom? Would it not be better if they could exhibit more decidedly the product of unseen labors, performed at other times and places, just as a well balanced legislature exhibits the painstaking perseverance and diligent labor of many special committees? Small parties working out, not publicly, but in comparative silence, the problem of needed legislation?

The general weekly meeting should in some such sense exhibit the sturdy labor of the classroom, the result of all possible training, and the outcome of diligent private study, intense and active as it can possibly be?

Now this intelligence is not to be acquired without effort, nor can it be reached without expense. Tools, material is needed as much here as in the acquisition of any business. Books, libraries, reading rooms, lecture halls, lecturers, apparatus, classes and teachers are quite as important here as elsewhere, and to look for success without these appliances is trying to "make brick without straw," or expecting to "reap where men have not strewed!"

Classes for the study of History, Theology, Natural Philosophy, Chemistry, Botany, Languages, Music and many other departments in the vast fields of needed information should be created, if our youth expect to fill the programme of the "latter days;" and these should be in active operation in connection with every branch organization of the society. The library and the reading room should be first and foremost among the requirements, teachers should be obtained to engage in these several branches named, not as professors but as students themselves, seeking to do good in the midst of Israel and preparing her youth for the prophesied future, which without this earnest and continuous effort will be long deferred!

Common energy, backed by official influence and directed by comprehensive thought and united interest, would speedily effect the inauguration of an intellectual and scientific era, such, as to the present, is with us unknown; this is not however particularly to our discredit; many other things have been demanded of the people. Active spiritual growth was in a measure superseded by the necessities of temporal interests, but that triumph which combines the spiritual, temporal and intellectual is the crowning feature of obedient citizenship intended for every member of the kingdom of God!

In the institution represented by the CONTRIBUTOR, and numbering its thousands throughout the land, we have the prophecy of the future, but the men who

can work for the fulfilment of this prophecy intelligently, are apparently few and far between, there is too much routine where there should be originality, too many Gentile notions where there should be inspirational energy; too much honorary dignity where there should be working heart and brain; too much "matter of course," where there should be intense thought how to compel success!

Let us turn a new leaf, draw in all available talent of all kinds, and that is more or less in every ward, organize classes, gather facts, invade the untrodden fields of success, woo the spirit of art, get the power of inspiration, use the telescope and pierce the future, so as to understand the needs of the present; amuse, but instruct; recite, but think; read, but write; borrow, but aim at originality; get wide, broad, deep and lofty views of man and life, but do not overlook present needs and daily effort, so shall our Mutual Improvement Associations, become living fountains and perrenial streams of knowledge and intelligence, which controlled by the spirit of wisdom, the love of truth, and the power of the Priesthood and Gospel of God, will make of the youth of Zion—both sexes—such a lever as the earth hath not yet felt or seen, for the introduction of righteousness and the reign of universal peace. *H. W. Naisbitt.*

ASSOCIATION INTELLIGENCE.

HISTORY OF THE GENERAL ORGANIZATION.—IV.

Following the missionary labor of the winter of 1876 and 1877, mentioned in November number, Elders Junius F. Wells and Milton H. Hardy, accompanied by Brother John Craner, at that time a student of the Brigham Young Academy, commenced, on July 5, 1878, by appointment of President John Taylor, a complete Territorial tour in two parts. First, northern; comprising the Counties of Davis, Morgan, Summit, Weber, Box Elder, Cache, Wasatch, and Rich, including Uintah County, Wyoming, and Bear Lake and Oneida Counties, Idaho. Second, southern; comprising the Counties of Tooele, Utah, Juab, Sanpete, Sevier, Piute, Iron, Kane, Washington, and Millard, including the settlements in Grass Valley.

As on the previous tour, a business meeting of the officers of the Associations was held either preceding or succeeding the general public meeting, at which the details of the workings of the organizations were entered into, and an opportunity presented for an extended acquaintance by the asking and answering of questions, describing and recommending books for joint libraries, a list of which was left with each as well as a copy of Suggestive Programmes, and a copy of Serial Lecture Subjects, also a portion of each of the three Analyses, mentioned in November number, and taking each item in the suggestive programme, explaining its nature and the reason for its incorporation in the regular exercises.

In addition to weekly class work, monthly joint sessions, libraries, cabinets, lectures, etc., already established during the previous tour, and progressive subjecttive work was made special; for which brief analyses of the Bible, Book of Mormon, and Church History, adapted to the combined Associations, generally, were prepared. Inter-missionary labor was more thoroughly established and Stake organizations were effected in each County by the election of a Superintendent and Secretary for each. Stake Quarterly Conferences were made universal. Literary entertainments, the regulating of the public amusements, correspondence for home papers, and identification with Sunday Schools, were made prominent.

During this tour of more than eighteen hundred miles, one hundred and fifteen meetings were held in one hundred days.

Uniform courtesy and kindness on the part of officers and people marked the

entire journey, and the continued springing into action of the youth, attested the importance of the mission, the appreciation of the guardians of the young, and the Divine preparation on the part of the rising generation, to receive and enter into the organization in the light and spirit of its planning. Following is a suggestive analyses of the Scriptures for weekly class work, and monthly summaries:

BIBLE SUBJECTS.

I.—ADAMIC DISPENSATION.

Period, 4004 to 2469 B. C. (account, Gen. i to v).

1. The Creation. i.
2. The Garden of Eden. ii.
3. The Fall. iii.
4. Cain and Abel (3875). iv.
5. Enoch and the ten Patriarchs (2948). v.

II.—NOACHIAN DISPENSATION.

Period, 2469 to 1998, B. C. (account, Gen. vi to xi.)

1. The Deluge (2348). vii, viii.
2. Ham's Sin and Curse (2347). ix.
3. Division of the Earth (2247). x.
4. The Tower of Babel (2247). xi.

III.—ABRAHAMIC DISPENSATION.

Period, 1996 to 1635, B. C. (account, Gen. xii to l.)

1. Birth and Calling of Abraham (1921). xii.
2. Abraham and Lot (1918). xiii.
3. Abraham and Melchizedek (1913). xiv.
4. Abraham and Isaac (1896 to 1831). xxii.
5. Esau and Jacob (1836 to 1760). xxv, xxvii.
6. Jacob at Bethel (1759). xxviii.
7. Jacob and his twelve Sons (1759 to 1728.) xxix.
8. Joseph in Egypt (1728 to 1706). xxxvii, xxxix.
9. Israel in Egypt (1706 to 1689). xlvi, xlviii.
10. Israel's blessings upon his twelve Sons, his death and burial (1689). xlix.
11. Death of Joseph (1635). l.

IV.—MOSAIC AND PROPHETIC DISPENSATION.

Period, 1571 to 397 B. C. (account, the remainder of the Pentateuch, Joshua, Judges, Samuel, Kings, Ezra, Nehemiah and the prophets).

1. Moses; his early life (1571 to 1531). Exodus ii.
2. Moses and Jethro (1531 to 1491). Excdus, ii, iii.
3. Commission of Moses (1491). Exodus iii.
4. Moses and Aaron (1491). Exodus iv, vii.
5. The Ten Plagues (1491). Exodus ix, xii.
6. The Passover; (typical of the atonement; 1491). Exodus xii.
7. Departure from Egypt after 430 years (1491). Exodus xii, xiv.
8. Passage of the Red Sea (1491). Exodus xiv.
9. The two typical miracles; 1, manna; 2, water from the rock (1491). Exodus xvi, xvii.
10. Arrival at Sinai (1491). Exodus xix.
11. The Ten Commandments (1491). Exodus xxii.
12. Aaron and his sons set apart (1491). Exodus xxviii.
13. The two tables of stone (1491). Exodus xxxii.
14. Organization of the Levitical Priesthood (1491). Leviticus viii.
15. The census (1490). Numbers i.
16. Order of the tribes (1490). Numbers ii.
17. The brazen serpent; typical of the Crucifixion. Numbers xxi.
18. Calling of Joshua (1452). Deuteronomy xxxi.
19. Death of Moses (1451). Deuteronomy xxxiv.
20. Passage through Jordan (1451.) Joshua iv.
21. Siege of Jericho; literal fulfilment of prophecy (1451). Joshua vi.
22. Division of Canaan, the promised land, among the tribes of Israel (1445). Joshua xii, xix.
23. Death of Joshua (1426.) Joshua xxiv.
24. First servitude of the Israelites under Cushan, king of Mesopotamia (1413). Judges iii.
25. Othniel defeats Cushan and is judge over Israel forty years (1405). Judges iii.
26. Second servitude of the Israelites under the Moabites (1342), and subjugation of Moab by Ehud the Judge (1325). Judges iii.
27. Third servitude of the Israelites under the Canaanites (1305). and Deborah Judge in Israel (1285). Judges iv.

28. Fourth servitude of the Israelites under the Midianites (1252), and deliverance by Gideon, the judge (sacredness of covenant) (1245). Judges vi.
29. Fifth servitude of the Israelites under the Ammonites (1205), Judges x; and deliverance by Jephthah, judge in Israel (sacredness of covenant), (1187). Judges xi.
30. Eli the Priest judges Israel (1156). Sixth servitude of the Israelites under the Philistines (40 years) (1156), Judges xii. The "Ark of God is taken" in battle by the Philistines (1116).
31. Samuel the last judge in Israel (1116). Samuel i, viii.
32. Schools of the prophets in Judea (1116).
33. Saul king over Israel (1096). Samuel viii, xv.
34. David king of Judah (1050). 2 Samuel iii.
35. David king of Israel and Judah (1048). 2 Samuel v.
36. King David brings the Ark of God in triumph to the City of David (1033). 2 Samuel vi.
37. Solomon the king (1015). 1 Kings i.
38. Building of the Temple (1012 to 1005). 1 Kings vi.
39. Ark of the Covenant of the Lord brought from the City of David to Jerusalem. 1 Kings viii.
40. Death of King Solomon; division of the kingdom; Rehoboam king of Judah; Jeroboam king of Israel (976). 1 Kings xi, xii.
41. Elijah (908); his translation (895). Elisha; 1 Kings xvii, xix; 2 Kings i, ix, (884).
42. The prophets.—Major, minor.
43. Jonah (839, 782 concerningNineveh.
44. Joel (808 to 783). In Judah.
45. Amos and Hosea (808 to 783). In Israel; and Hosea thence to 724.
46, Isaiah (757 to 712). "The Evangelical Prophet."
47. Micah (756 to 698). In Judah.
48. Nahum (721 to 712).
49. Assyrian Captivity (721). 2 Kings. xvii. End of the Kingdom of Israel.
50. Zephaniah (640 to 609).
51. Jeremiah (629 to586).
52. Habakkuk (612 to 598).
53. Babylonian Captivity (606). 2 Kings, xxiv. Beginning of the seventy years captivity.
54. Daniel the Prophet (607 to 534).
55. Ezekiel the Prophet. During the captivity (594 to 574).
56. Obadiah the Prophet (588 to 583).
57. Destruction of Jerusalem (587). 2 Kings, xxv. End of the Kingdom of Judah.
58. Foundation of the Second Temple at Jerusalem (535). Ezra, iii. Finished March 10 (515). Ezra, vi.
59. Haggai and Zechariah (520 to 518).
60. Return of Ezra, Governor of the Jews from Babylon to Jerusalem. (458). Ezra, vii. (Writings of Ezra, first collection of Scripture, etc.)
61. Malachi (436 to 420). ("Seal of the Prophets.")
62.* Jews under the Ptolemies (300).
63.* Deliverance of the Jews under Judas Maccabeus (166).
64.* Taking of Jerusalem by Pompey (63). Tributary to Rome.

PUBLICATIONS RECEIVED.

HARPER'S MONTHLY for December commences the sixty-second volume, and is an extremely interesting number, embracing Christmas Carillons, and beautifully illustrated articles on "The English Lakes and Their Genii." "The City of Pittsburg" and "The Sixth Year of Qwong See." Instructive papers on "Recent Movements in Woman's Education," "The Queen, Ministry, Lords and Commons," and "A Great City," besides an unusual variety of poems, and charming stories. The editor's departments are complete, and the announcement of holiday and gift books by the publishers, Messrs. Harper and Brothers, New York, is itself an interesting feature of the number.

We have received the following works from the City of Mexico:

VOZ DE AMONESTACION É INSTRUCCION AL PUEBLO, "The Voice of Warning," by P. P. Pratt. Translated for Elder Moses Thatcher into the Spanish, by Elders Trejo, Stewart and Rhodakanaty.

UNICO MEDIO DE SALVARSE. "The only way to be saved," by Lorenzo Snow, translated into the Spanish, by Elder J. Z. Stewart, for the benefit of the Mexican mission.

*These three subjects are taken from ancient history to complete the historic thread.